SAVED AND SEALED

REV. MILTON M. BALES.

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BY REV. MILTON M. BALES
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Chapter I.

HOW TO BE SAVED

FIRST—*What is Salvation?* For many years I thought and spoke of Salvation as an abstration, as "it." I had heard others, older and wiser than myself, make the same mistake, and thoughtlessly, somewhat ignorantly, I fell into the same habit. But the Bible declares that Salvation is Jesus. "Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption" (I Cor. i. 30). "The Lord is my light and my salvation" (Psa. xxvii. 1). Elsewhere we are told that "Christ is all and in all." Then He must necessarily be Salvation. The word Jesus means Saviour. Hence it follows that to accept of Jesus is to accept of Salvation. That is what the Apostles did and they were saved. Three years afterward Jesus was

suddenly removed from them, in a physical sense, but He sent Another, the Comforter, and on the day of Pentecost they joyfully accepted Him, and instantly they were fully saved. So here is Jesus for the sinner, and the Holy Spirit for the child of God, the one God's best gift to the world, and the other God's best gift to the Christian. We are commanded to "put on the Lord Jesus Christ." A sinner puts on Jesus and is regenerated. A regenerated man puts on "the Lord Christ," and as Christ means "the Anointed One," to put on "the Lord Christ" is to accept and put on the Anointed One and make Him henceforth the Governor of our life. Then, and not till then, do we come to understand that wonderful word "Rabboni." Then it is also that we come to understand why, in the days of types and shadows, the oil was always put upon the blood, and never upon the flesh. I repeat it, for it is fundamental to the correct understanding of the Word and of Salvation, that the penitent sinner accepts Jesus and is saved; then,

at once, he should accept the Holy Spirit, who will fill him with resurrection Life. Thus to be born of the Spirit is one thing and to be filled with the Spirit is another thing. As soon as we accept of Jesus as our personal Saviour our names are written in the Lamb's "book of life," and we are acknowledged in heaven as a regenerated child of God. And as a child partakes of the nature of the father, so do we partake of the nature of God, our Father, and are now able to look up and pray, "Our Father."

We are made children of God by adoption—by birth adoption. As no child can get into your family and be flesh of your flesh and bone of your bone except by birth, even so none are members of God's family except those who are born again. Hence the oft-repeated phrase, "The fatherhood of God and the brotherhood of man" can only be from the evil one, and is rank universalism. He is only the "Father of those who believe," and "with the heart man believeth unto righteous-

ness," and not simply with the head. The devils thus believe, and remain devils forever.

But what are the steps in Salvation? Oh, that some dear unsaved one may read these lines, and take these Bible steps, one by one, for salvation will surely and at once follow. I have, in the past three months, sat down at the bedside of three dear unconverted sick friends and had them take these steps, and before we parted they were rejoicing in Jesus. These are Bible steps, and the taking of them will make Bible Christians, a kind much needed in these days.

First—The very first step to be taken is *confession*. John, the beloved, sounds the word when he says: "If we confess our sins, He is faithful and just to forgive us our sins" (I John i. 9). There are no superfluous words in this text. For instance: the whole of my salvation, and God's glory thereby, hangs on that little word "if." However, the great thought in the text is *confession*. This is the first

step in Salvation. Unless I confess to God my sins I am lost forever. And no other step can be taken until I have thoroughly mastered this one. "He that covereth his sins shall not prosper, but whoso confesseth them shall have mercy" (Prov. xxviii. 13). And it is as bad to apologise for sins as it is to cover sins up Indeed, to *apologise* for them is but another mode of trying to conceal them. All sin is heinous and deserves strict punishment. Let us not attempt covering up, apologising for, or minimizing sin. With an honest heart talk it out to God, and He will be "faithful and just to forgive."

We should also confess our "faults" (*Paraptoma,* false steps, traspesses, sins) one to another, and forgive one another. This will humiliate us, and humiliation is what we need. Somebody has said of David that he was a good confessor. Oh, dear unsaved one, confess it all, confess it now to Jesus, and your heart will melt within you and grow tender and tearful as you tell Him all about it.

Having taken this step you are prepared to take the next. But none of God's steps can be omitted. Look up and say, "Oh, God! I take it now. I confess to Thee all my sins!"

Second—The next step in salvation is *Repentance.* In Luke we read: "Except ye repent ye shall all likewise perish" (Luke xiii. 3). Peter, in Acts iii. 19, charged home to the Jews the crucifixion of our blessed Lord, and he faithfully exhorted them, "Repent ye therefore and be converted, that your sins may be blotted out."

There are two elements in real repentance. Indeed, there can be no Scriptural penitence except where these two ingredients sweetly blend. The first element is *sorrow*—sorrow for sin. And this sorrow He Himself breathes into us. The next element is *quit,* and this, also, He gives us the power to do. Paul, in II Cor. vii. 10, tells us that "Godly sorrow *worketh* repentance." (Please notice the tense of the verb.) And in Isa. lv. 7 we

read: "Let the wicked forsake his ways," quit them, turn his back upon them. I am convinced that both Pilate and Judas were sorry for what they had done, but they did not "quit their meanness," and Judas even went out and committed suicide. Surely there could be no real penitence here. Dear sinner, are you sorry, are you *very sorry,* for your sins? Are you sorry enough to quit? Tell Him so. Repeat it; it's full of music. Both God and good men incline their ears, and sincerely rejoice, when these Gospel notes are dwelt on. Look up even now, as you silently and prayerfully read these lines, and say: "Oh, God, I here and now take these two steps. I take them deliberately. I take them surely. I now and here confess to Thee all my sins, and I do repent!"

Third—You are now ready to take the last step in initial Salvation. I hasten to tell you what that step is. It is just a little word of four letters—*Take.*

"What shall I render unto the Lord for

all His benefits? I will take the cup of Salvation and call upon the name of the Lord"; that is, I will now begin a life of prayer (Psa. cxvi. 13). Oh, how beautiful, how easy after the mind is once made up, and the will enlisted on the right side!

Having confessed and repented, you are inquiring, "what shall I *take?* Well, take Jesus, "the Lamb for sinners slain." He will instantly become to you Salvation. Look up and say to Him even now: "Oh, blessed Jesus, I take Thee this moment for my personal salvation, and the pardon You bring me!" Repeat this and repeat it again! Is not your heart warming within you now? Ah, you have taken Him, and He has taken you. Here is where the faith element, "believe on the Lord Jesus," etc., enters in. By faith I take Him and His loving pardon. I am now a child of God. My name is now written in heaven, perhaps in the very blood of Jesus. I am now born into His family, regenerated. I am now His, and His forever. I am out of Egypt. My face

is now set toward Canaan. And I will not wander forty years in the wilderness, nor forty days, but at once, now that I am born, dedicate my life fully to God, and He will consecrate me. For, you know, a thing must *be* before it can be dedicated, presented. A child must be born into the world before it can be washed. And it requires a living man to take his place in the death of Jesus, for only living men can die. And a house must be built ere one can move in.

These are three steps in God's stairway to initial Salvation. None can be omitted. Place your feet firmly upon each round. And by God's grace do not ever retrace your steps. Reckon yourself saved, moment by moment, and He will make Jesus real to you.

Chapter II.

CONVERSION

"Jesus said: Verily I say unto you, except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven" (Matt. xviii. 3).

TO-DAY I would speak to you upon the *What*, the *How*, the *Who*, the *When*, of conversion. Also of the *absolute necessity* of conversion. Also of what must precede and what should succeed conversion, and how may I *know* that I have "passed out of death into Life."

First—*What is Conversion?* The word *convert* means to *change*. Our fathers had the right of it when they insisted that it was primarily a change of heart. God says: "I will take out of you the heart of stone, and give you a heart of flesh, that ye may *know Me*." We cannot know God until this is done,—the unregenerate heart

cannot know God. But "heart" means spirit, and in more than one place in the Bible God affirms "a new spirit will I put within you." The expression "inner man," spirit, and heart, are used interchangeably, and mean the same thing. So it is first of all a change of heart, with all the functions of the heart genuinely enlisted and involved in the change.

Next it means a change of soul, or mind (for the mind and the soul are identical). When once the heart is changed then speedily the mind is changed. You change your mind concerning the Bible, God, the church, and very likely concerning your mission in life. You see every thing differently. You begin to have "the mind of Christ." The "mind of Christ" was the mind of God, for "God was in Christ," and now God is in you also. How differently you view things now, since having become a "partaker of the Divine nature."

Likewise the body, also, is enlisted to some extent, in this change. We have probably all observed this. Take a wicked

man, with his wicked and beastly face, and see him two months after he is saved, and you will scarcely recognize him as the same man. Gentleness and peace and purity are now written in his countenance. God has come into his life to look out through his eyes, and breathe out through his spirit. Thus the entire man is enlisted in the change. Is this true in your case, dear friend?

But the word *convert* also means to *turn about and go the other way*. Every unconverted person is going the wrong way. All men are heading either toward heaven or hell. There are but these two destinations. Prior to conversion we were all going toward hell, some of us with greater rapidity and madness than others, but some like mad horses rushing into battle. The moral man, and likewise the child, after once it has reached the years of accountability,—are all included in this list, for we are born in the nature of sinful Adam.

In the moment of conversion a man

turns about. He turns his back upon hell, and sets his face toward God and eternal life. All truly converted men are marching toward heaven, but some are moving with greater speed and rapidity than others. The Word of God speaks of some who "walk" and are not weary, and of others who "run" and do not faint. Walking is regeneration: running is the Spirit-filled life. The one is good, but the other is better, and God ever wants His children to be in possession of His best. The man who "walks" in the direction of heaven will ultimately reach the gates of pearl, and the streets of gold, provided he continues moving. But Oh! for the more abundant reward! "Let him that is righteous be righteous still, and let him that is holy be holy still." This is God's eternal fiat. "Turn us unto Thee, O Lord! Turn Thou me, and I shall be turned."

It must also be observed that in the moment of conversion there is the impartation of the Divine nature, by the Holy Ghost. God is then brought into our life,

and that is what quickens us from death into life. We are "born of God," "children of God by faith," and "a habitation of God." This means more than can ever be expressed. Let no man underrate the simply converted or regenerated life, in order to properly set forth the glories of the Spirit-filled life. "Ye are of God, little children."

Furthermore in the moment of conversion our "names are written in the Lamb's book of life," and Jesus acknowledges us "in the presence of God, and His holy angels." O what must it mean to have our poor names written in heaven, and to have it officially announced, in the courts of the city of God, so that it produces joy amongst the angels, that another soul has been snatched as a brand from the burning, and added to God's royal family! Thereafter our "Polatea," citizenship, is in heaven. We are known up there, and some are better known and appreciated in heaven than on earth. The more you have of God in your

life down here, the more you are misunderstood and persecuted. But as they misunderstand us, and judge us to be queer and cranky here, we are understood, loved and appreciated up yonder. Is my name written in heaven? In the Greek language the word "*Yatasea*" means "the placing of sons." That is what conversion implies. We are then born into His family; we then take our place as the sons of God. So much for the "*What*" of conversion.

Second—The *How* of conversion. This is the same question that Nicodemus asked our Lord, and many a time *since* then has it been propounded. *How can* a man be born *again?* We answer: By the Spirit, and the Word of God. "Except a man be born of water (the Word), and of the Spirit, he cannot enter into the kingdom of God." "Ye *must* be born again,"—a big word, especially when Jesus Christ uses it "The law of the Lord is perfect, converting the soul." "The Gospel is the power of God unto salvation." "It pleased God, by the foolishness of preaching, to save them that believe."

Whenever the Gospel is faithfully proclaimed, the Holy Spirit carries it to men's hearts, and conviction is produced. Then if they yield to the pleadings of the Holy Spirit, and accept God's offer of mercy they are soon converted.

There are three kinds of truth in the world. There is "word truth," "thought truth," and "living truth." Word truth is a sort of parrot life. Words are uttered, but nobody is specially moved. Thought truth is what a natural man, by natural processes, grinds out of his brain, or gets out of his library. The schools are set for this kind of truth. Let them take care of their business, and not degenerate into dispensers of infidelity, nor into dancing masters. The better they take care of their business the better pleased we are. Let us put no premium upon ignorance.

But we are set for the promotion of *Living* truth. This is the third, and highest form of truth. "My word is Spirit, and My Word is Life." No other form of truth except Living truth ever produces conviction or conversion. "The Gospel

is the power of God unto salvation." God is the Author of all truth, but all truth will not work the same results. Only spiritual truth produces spiritual results. So there is but one answer to our question as to the "*How*" of conversion,—*i. e.,* by the faithful proclamation of "the Gospel, with the Holy Ghost sent down from heaven."

Third—The *Who* of conversion. Sinners. Psalm li. 13. "Sinners shall be converted unto Thee." "I came not to call the righteous, but sinners unto repentance."

It behooves the sinner to take his place at the feet of the sinner's Friend. And until he assumes this attitude, there is no hope for him. God can do nothing with men on stilts. "Come down, Zacchaeus, for to-day I must abide at thy house," is still the voice of Jesus. "Whosoever humbleth himself shall be exalted." This is the only attitude the unsaved man can take. The sinner at Jesus' feet, pleading for mercy, will always find it. But if we refuse to bow the knee, and if we scorn His

mercy, we must take His justice. Are you a sinner to-day? Then take your place, as such, at His feet, and you shall soon know His smile, and hear His voice, in accents which will melt your heart, saying: "Thy sins which are many are forgiven thee; go in peace and sin no more."

Fourth—The *When* of conversion. "To-day, if ye hear His voice, harden not your hearts." This moment is thine; the next belongs to God. "To-day is the day of salvation." God's time is ever the *present time*. The devil deals in procrastinations. He says, "to-morrow." God says *"Now."* He gains most of his victims by holding out the false hope of a future day. He even speaks of a future probation, whereas the Word of God does not hold out the *faintest* hope for the man who dies without being converted. God says: "These shall go away into everlasting torment." "There is no work, nor wisdom, nor device in the grave." Dear sinner, it is now or never. The gulf is still "fixed," and what God does, "stands fast."

Fifth—What must *precede* and *succeed* conversion?

Repentance must precede conversion. "Repent and be converted," is God's order. Let us *not* reverse it. Repentance implies confession. "If we confess our sins, He is faithful and just to forgive us our sins." It also implies an inbreathed *sorrow* for sin, until we loathe it, and turn from it, by Divine enablings. It also presupposes restitution, as far as it is possisible. There is also the *initial surrender* to be saved, for according to the constitution of things God cannot save the sinner until he *surrenders* to be saved. In other words He will not save you against your will. You must *let* Him save you, and you must as definitely *take* Him for this specific thing, by His grace. Here is where *Faith* enters, hence He says: "Believe on the Lord Jesus Christ and thou shalt be saved." "Through Faith in His blood, for the remission of sins that are past." You must "strive lawfully." Do what God says, and then He will do what

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He has pledged to perform. These are, in brief, the things which precede conversion.

Now what are some of the things which should *succeed* conversion? Well, first of all, "go on to know the Lord" in the baptism of the Holy Spirit. Having been *born* of the Spirit, now be *filled* with the Spirit. The very next thing after conversion is sanctification. Speedily cross your Jordan, and then make headway in the land of distances and plenty. Be as definite in this as you were in the elementary work. Receive, by faith, the Holy Spirit, and then *witness* to His indwelling.

Baptism with water should be the next thing observed. "Believe and be baptized," is God's command to us. A married man should be sure to carry about with him the photograph of his wife, and often refer to it, and say: "I am a married man and this is the picture of my wife." But God save us from the profession without the possession! Then find some good, spiritual church where the pure Word of God is preached in its simplicity, and become a

member of it, and identify yourself with its work. Ask God to clearly point out to you the line of work He would have you responsible for, and then faithfully do it. "Be thou faithful until death, and I will give thee a crown of life." We should be careful to tithe all our income, and not rob "God in tithes and offerings." Many do thus rob God, and if they are unfaithful in the unrighteous mammon, who will give unto them the truth Riches? Likewise be sure that you "seek peace and pursue it," and be not a "busybody in other men's matters," or a "tale-bearer." "When thou art converted, strengthen thy brethren."

Sixth—How may *I know* that I have been converted?

The Bible evidences to salvation are indubitable. We need not go in uncertainty. It is written that God knows those who are His. The same Book declares "*we* know whom we have believed!" We know Him as our Saviour. We met at the Cross. We looked upon His agony in the Garden of Gethsemane. It was this vision

of the suffering Christ that broke our heart of stone. "Ye shall see Me," are words that every truly saved man is familiar with. Still again, we "know Him" as our Indweller, and Keeper, and Lord.

"Since my eyes were fixed on Jesus
I've lost sight of all beside,
So enchained my spirit's vision
Looking at the Crucified!"

John tells us that "every one that loveth is begotten of God." The sinner does not love God, but as soon as converted he wakes up to discover that a new love has taken possession of him, and the things he once hated, he now loves, and the things he once loved, now he hates. This is a sure evidence of salvation. Are we in possession of it to-day?

Still again, when truly converted, service is sweet, and sacrifice is a pleasure, and prayer is such deep fellowship with our best Friend that we reluctantly leave the closet, and the name "Jesus" has become the sweetest name in all the annals of history. When every other name has lost its

melody, this name still insists upon sending forth its rich perfume, until all our life is bathed in it.

"Beloved Redeemer and Master,
Oh, how can I tell what Thou art?
Thou gavest Thy life for my ransom,
Thou givest Thyself to my heart.
On Thy bosom, oh, keep me abiding,
Oh, let me forever be Thine;
Still singing with rapture unceasing,
My beloved forever is mine."

Then Paul, in Romans viii. 16, gives us his climacteric evidence, when he says: "The Spirit Himself beareth witness with our spirit that we are the children of God." O what an evidence this is! The Holy Spirit, the Searcher of hearts, He who knows us better than we know ourselves, He who convicted us of our sins, and then brought the precious blood of Jesus and applied it to our guilty souls, until all guilt was removed: He who did the work in our hearts, and is thoroughly conversant with what is recorded in heaven, now comes, and *witnesses with* our hearts to our salvation! A mother's testimony might be

blinded and imperfect: a father might easily be deceived: a friend's might be unreliable, but the Holy Spirit's conclusion and verdict is always correct. He witnesses *with*. It is concurrent action. Your own consciousness tells you that a change has been wrought, and additionally *He* comes, and testifies to the cleansing blood, and that He applied it to your heart, and that you now belong to God. Let nothing take the place of this evidence to your salvation! Seek it until it is clearly given. He will not fail you. This is an important part of His office work. He is "the faithful witness." With this testimony from heaven indelibly written upon your heart, you can approach God, and call Him your Father. You can serve, and suffer, and die, and "rejoice alway." *Conversion!* "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven! Ye must be born again! When thou art converted, strengthen thy brethren."

Chapter III.

SAUL'S CONVERSION.

Acts ix.

IN many respects Saul of Tarsus was a typical character, and easily stands at the head of a large class of men. There were prominent characteristics in him which we find everywhere, and which are not altogether wanting in this congregation to-night. And while we may not exactly duplicate Saul's experience, yet God dealt with him, in the main, as He deals with all men, when once He really undertakes to save them, and so, practically, Saul's characteristics are likewise ours, and God's dealings with Saul become his dealings also with us.

What were some of Saul's leading characteristics?

First—Let us notice that Saul was *self-willed.* We are told that pride is one of

the last things to die in the human heart, and I am not here to say that this is not true. Many a man who thinks himself quite dead to pride is not, after all, nearly so dead as he vainly prides himself to be. And of all the pride that mars and blasts this world to-day, spiritual pride is by far the most deplorable. Likewise self-will is one of the last things to leave the human heart, and many a man who thinks himself dead to his own will is not by any means as dead as he thinks, or as he might be, or will be further on, if God is allowed to have His way with him. Self-will was Saul's chief difficulty, and it is yours also to-night.

Do you presume to think that there is an unsaved man in this audience, or in this city to-night, that never heard tell of Jesus Christ, the only name given among men whereby we may be saved—the sinner's Friend, and He who loved Him unto the death? I trow not. Then why, in all sincerity, let me ask, are not all sinners regenerated? May the answer not confine itself to

simply this: "Ye will not come unto Me that ye might have life?" All day long has God stretched forth His hand, and cried to a rebellious and stiff-necked people, in tones that would almost melt the rocks; but they have persistently replied: "We will not have this man rule over us." The loving mother has, over and over, with melting heart and streaming eyes, appealed to her offspring; faithful and sincere pastors and Christian workers have pleaded with unsaved men to accept of Jesus Christ, and as often have they replied, "Not to-night," and their very tones have carried with them the not-to-be-misunderstood impression that their wills are thoroughly enlisted, and they are not to be moved.

But let us look a little deeper. Have you the faintest idea that in this audience to-night there is a single believer who never heard of the Spirit-filled life, the "life more abundant"? That Jesus Christ, by the Holy Ghost, can save from the uttermost unto the uttermost all who come unto Him? I believe that aside from all

the plain and simple declarations of God's Word, there is, somewhat intuitively, in every really regenerated heart, a voice that speaks of something additional, a deeper work, a deeper cleansing, a more intense spiritual life, and a more abiding victory. You may call it what you will—full surrender, life more abundant, entire consecration, holiness, or the fulness of Jesus—these terms all imply the same thing. It is not a fad, but a fact: not a denominational tenet, but a sweet and precious Bible teaching, ratified and advocated by the best exponents of the Baptist Church, such as F. B. Meyer and Charles Spurgeon: and of the Presbyterian Church by such as Andrew Murray and J. Wilbur Chapman: of the Congregational Church by such as D. L. Moody and Dr. Torrey: of the Methodist Church by such as Wesley, Janes, Munhall and Keene: and in the Episcopal Church by such saints as Francis Ridley Havergal. This is only a partial and fragmentary list, but time forbids. Then why is it, if there

is such an obtainable life, that all Christians do not possess it? May not the answer presumable narrow itself down to this: Even God's own people have set up their wills against their Lord and Master, and have said: "So much and no more: so close, but no closer; some of God and some of self." Oh, these wills of ours! They are almost invincible when working in full accord with God's will, but at the same time they are so impregnable that even God, according to the constitution of things, does not undertake to save a man against his will—self-will in Saul and self-will in us to-night.

Second—Next we affirm that Saul was *self-opinionated.* He was full of His own opinions, and faithfully was he executing them. Many men's opinions are like porcupine quills. You run against their opinions and you have mortally wounded them and committed the unpardonable sin. "Well have I not a right to my opinions?" inquires somebody. No, I unhesitatingly reply; you have no right to your opinions,

as such. You have a right to the truth as it is in Jesus Christ, and as the Holy Spirit has unerringly stated it in God's Holy Word. But I beg of you to please distinguish between the truth and men's opinions concerning truth. You do not leave me free to infer what I may from your statements, and twist them to suit my own purposes. You say what you mean, and mean what you say—or at least you ought to. So has God intelligently stated His own mind in His Holy Word, and now He has additionally given us the Holy Spirit to "lead us into all truth." He will "take of the things of God and show them unto us." He tells us in advance His word is "spiritually discerned." That "the carnal mind is not subject to the law of God, neither indeed can be." It is not what I think about the new birth, but what does Jesus say. He says, "Ye must be born again," and that word "must" is a great word, and means much when Jesus Christ speaks it. He says: "Except a man (any man, every man) be born of water and of

the Spirit he cannot enter the kingdom of heaven." Now, is there any room for my opinion concerning the necessity of the new birth?

It is not what I think about the Spirit-filled life. God distinctly says: "Be filled with the Spirit." "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." "Not by works of righteousness which we have done, but by the washing of regeneration and the renewing of the Holy Ghost." "I have come that ye might have life, and that ye might have it more abundantly." Is there any room for my opinion in these words concerning the deeper life? Surely not.

It is not what I think concerning the coming of the Lord, and His millennial reign upon the earth. For has He not said: "And if I go away, I—not it—will come again"? "This same Jesus which is taken up from you into heaven shall so come in like manner, as ye have seen Him go into heaven." "And God shall give to Him the throne of His father David."

Now, is there any room for my opinion concerning the coming of our Lord, in these words? Is God consulting us in this matter? I trow not. And so it is ever—not my opinion, but what does God say. If you are depending on men's opinions, you will follow one man to-day, and another man to-morrow, as your idol of yesterday crumbles before your face. "Holy men of old spake as they were moved by the Holy Ghost." "All Scriptures is given by inspiration of God, and is profitable." "Thy word is established forever in heaven." Not my opinion, but what does God say.

Third —Saul was self-righteous. In this he also stands at the head of a whole regiment of men.

At the very best, our righteousness, apart from the righteous One, is but "filthy rags." How strange that men should parade themselves in "filthy rags"! I recall several years ago, traveling between Chicago and far northern Canada. It was a very stormy February night, and our train

was running at a fearful rate. At near 11 o'clock I heard a strange rapping on the outside of our vestibuled car. I threw up the blind, but could discover nothing, save the blinding snow as it beat upon the window pane. A few minutes later a gentleman sitting a few seats further in the rear of the car heard the same rapping, and on throwing up his window blind he discovered a man standing upon the step of our vestibuled car, clinging to the railing with one arm, and he was vigorously pounding with his other hand the side of the coach, for he was freezing to death,—stealing a ride. We opened the door, and the porter took him in. All self-righteousness is endeavoring to steal a ride. For "whosoever climbeth up some other way, the same is a thief and a robber." Oh, dear self righteous one, begin to knock tonight, and God's porter, the Holy Ghost, will open the door and take you in. "Not by deeds of righteousness which we have done." "Not by works lest any man should boast." "By grace ye are saved,

through faith, and that not of yourselves." "By the deeds of the law shall no flesh be justified." "Believe on the Lord Jesus Christ, and thou shalt be saved." Saul was self-righteous, and thus a type of thousands of others! Oh that they all might find Jesus Christ, even as Saul found Him, and instantly exchange their righteousness for Him, the righteous One. We cannot save ourselves. There is but one Saviour, and God admits us into heaven, or else rejects us from heaven's gate, because of our attitude toward His Son. Give Him no quarter, and God gives us no quarter Give Him some quarter and God gives us some favor; but unreservedly surrender all to Him and God says, "All things are yours." We have grace—favor—according to the measure of the gift of Christ.

Fourth—Saul was humbled. "He fell to the ground."

In this also he stands at the head of a large company of men.

God is ever seeking to humble us. He brings to bear upon us fair means, and

then, if that does not answer, He sends "famine and pestilence." He first says: "Humble yourselves. Whoso humbleth himself shall be exalted." Humility is a rare Christian grace. God can do nothing with us, and but little for us, until we humble ourselves low at His feet. The measure of our humility is the measure of our exaltation. The building that has for its foundation the solid rock, far down beneath earth's surface, is the structure that may rise proportionately. The pine of the South that lifts its head to loftiest altitudes, is also the tree whose roots have gone deepest into Mother Earth. God ever says "Down." We rise by sinking low. God is perhaps trying to-night to humble every one of us. There is the initial humbling which brings salvation. There is the deeper humbling which brings the higher life. Christ's entire life was a life of humility, and now He is ever seeking to enter our lives in fulness to reproduce in us His life of humility. Will we let Him do it?

I have seen the sinner refuse to humble himself, and God stripped him of almost everything he had. Three beautiful children, in rapid succession, were called away, and yet he refused to humble himself. Then my precious mother stood by him and said: "Dave, this is God's hand. He is trying to save thy soul."

But Dave scorned it. Then God laid His hand upon the wife, strong and beautiful in the graces of the Holy Ghost, and still he refused to humble himself. At last he knelt by her bedside as her life was departing to be with God, and God in mercy saved him, and the awful pest of diphtheria lifted its black wings of death and flew away, and left him one little son, who, in due time, became a minister of the Gospel, and called many to repentance. Oh, soul, humble thyself! There is no salvation without it. And the deeper you plunge in salvation's tide the more will you know of "the heavenly places in Christ Jesus," and the mountain peaks of safety.

Fifth—"*Behold he prayeth,*" were the

words of the Lord to Ananias. Wonderful words! The blasphemer and persecutor of God's little ones is now looking up and pleadingly asking, "Lord what wilt Thou have me to do?" Oh that in this to-night He might stand at the head of a large class of men! You must either pray or be lost. Nobody else can do your praying for you, and yet we are to be "helpers together by prayer." Oh, for a few more George Muellers and Moodys—men who knew how to pray! We pray to get saved; then we pray to keep saved. We pray to get filled with the Spirit, and thereafter our whole life is one of asking and receiving. We pray in proportion to the amount of the life of Christ and of the Holy Spirit that we have in us. "The Spirit prayeth within us, with groanings which cannot be uttered." The best legacy you can leave your children is the legacy of prayer. And yet some parents are actually afraid to pray in the presence of their children. Saul prayed. God help you to pray to-night and now, my brother.

Sixth—Saul was *converted.* He trembled. He was astonished! He fell to the ground. He heard a voice speaking unto him. Jesus "appeared" unto him as his Saviour. Glorious hour!

To convert means to change. As was said in the preceding chapter, and let me repeat it here, it is first a change of heart (spirit). "A new spirit will I put within you. I will take away from you the heart of stone and give you a heart of flesh." Then it is also a change of mind (soul). You change your mind about God and His Word and His people, and your mission in the world and the end of man. It is a profound, a wonderful change. Your name is then written in the "Lamb's book of life." Your sins are all now and forever under the blood. You are acknowledged in heaven. You have a new nature within you. You are "born of the Spirit," and a "habitation of God." You are now a lamb in God's sheepfold.

To convert also means to turn about and go the other way. You were going toward

hell. You are now going toward heaven. Every unconverted man is going toward hell. Some are going with awful rapidity —rushing madly into doom. Others are not going with such rapidity, but they are going all the same. Which way are you going to-night my friend? Going you certainly are. We cannot stand still. How far are you, oh, my listener, on the road to hell to-night? The further you go the less hope there is of your ever retracing your steps. The further you go the greater your speed downward, like a ball rolling down the hillside. "Except ye repent ye shall all likewise perish." "Repent and be converted that your sins may be blotted out." There are no unconverted people in heaven. "Ye must be born again."

I was a boy of sixteen years when I was converted. It was then I began to live. Oh, be sure of one thing, my listener, and that is that you are saved.

Chapter IV.

WHAT KEEPS YOU FROM THE FULNESS OF JESUS.

BUT there is a deeper, richer life in Jesus, than the ordinary Christian is aware of. As compared with the life that the majority know, it is as midday in June to midnight in January, May to March, or Florida to Dakota. God's thought for His ancient people, the Israelites, was not that they should remain in the wilderness. He distinctly says that "He led them out that He might bring them in." He led them out of Egypt that He might bring them into Canaan. And God's thought for His Church is foreshadowed in this. His message to every soul that names the name of Christ is: "Go forward!" Move as rapidly as possible from the Red Sea of conversion and the new birth, to Kadesh-Barnea and the Jordan and through it into the land which flows

with milk and honey, God's southland of luxuriance and beauty. This land is

> "Beulah, blessed, blessed land of light,
> Where the flowers bloom forever
> And the sun is always bright."

Every truly converted person longs, more or less, for this fuller life, this "rest that remains for the people of God." And they are all more or less conscious that something is yet wanting, that this is not all, and that even their Christian growth is sadly hindered and dwarfed by a principle of sin within them. They are like birds with clipped wings, or kites fastened to the earth, or sailboats set to the breezes, and yet strangely tied to the shore. The tracks are laid, and the engine is even on the tracks, and a thing of beauty, but somehow it does not move forward. What can the matter be! Well, we say quite instinctively: It's steam she needs. Sort of a life within, an obtained life, something outside of herself suddenly brought in. There must be a crisis hour in its history. So there must be a crisis hour in the life of

every truly converted soul, when an outside life is suddenly merged within—an obtained life—and this life suddenly wakes up the powers that had been lying dormant, and it is soon observable that the bird has real wings, and the kite cannot longer be held to the earth, and the boat can and must push far out into deep water and victoriously ride every wave. And the engine that an hour ago stood motionless, is now a thing of speed and power, carrying not only itself, but hundreds of thousands of pounds beside.

Thus it is exactly with every Christian life. The imperative need is not a little more enthusiasm, not even a little more education, but the infilling of the Holy Ghost—the very resurrection Life of our precious Lord. This solves the problem. Oh, that all of His dear children the world over, might realize this, and hasten to make their full dedication to God that He might consecrate them to Himself forever!

But there are certain things that pre-

vent God's children from thus fully entering into their privileges in Jesus. Let us notice a few of them.

First—Unbelief. That is what kept the Israelites out of Canaan, when God had commanded them to go in and possess the land. And their Canaan was a type of our fulness of the Spirit. Hence this was all typical—what kept them out keeps us out to-day. Paul tells us in Hebrews iii. 19, that "they could not enter in because of unbelief." Also in Romans xi. 20, he tells us "because of unbelief they were broken off." Who has ever been able to picture, or faithfully set forth, the hideousness of the sin of unbelief? It was unbelief nineteen hundred years ago, on the part of His chosen people, that delivered our Lord to crucifixion, and broke the heart of Jesus. Unbelief is cowardly. Unbelief is criminal. Unbelief is contagious. In military law it is a capital crime.

"To those who doubt, God gives a desert grave,
A lonely burial in the burning sands;
But the Calebs pass beyond the Jordan wave
To find an Eschol in the southern lands."

God asks us, "Have ye received the Holy Ghost since ye believed?" (Acts xix. 2.) Unbelief replied: "I got it all when I got converted." God says, "And the Lord whom ye seek shall *suddenly* come to His temple, whose temple are ye." Unbelief replies: "No, I will grow into it." But it must come in God's own way. We cannot instruct God, or dictate. "Whosoever climbeth up some other way is a thief and a robber." The Israelites came gradually to the Red Sea. But their crossing, it was an epoch. And in perhaps eleven days they could have marched from the Red Sea to Jordan. But their finally crossing the Jordan was a crisis. The Red Sea was the terminus of the land of Egypt and the opening up of wilderness territory. The Jordan was the terminus of the wilderness, and its farther shore marked the land of promise. My approach to the fulness of the Spirit may be somewhat gradual. But there is a transition moment, when I suddenly take my place in His fulness, and He, in resurrection life and fulness, enters my

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life to live His own sweet, victorious life. Oh, beloved reader, you cannot grow into a gift. You cannot *grow* into an inheritance. God speaks of "*the gift* of the Holy Ghost," which is the fulness of Jesus. We can only *take* a gift, and reach out and *receive* an inheritance.

Unbelief! The colossal sin of the world! How it is robbing Jesus of His blood-purchased rights, and His people of what belongs to them! God spoke to Moses, when the children of Israel were listening to the report of the spies, and were about to stone Caleb and Joshua for bravely believing God, and said, "How long will it be ere they believe in Me?" (Num. xiv. 11.) "Oh, slow of heart to believe all that the prophets have spoken" (Luke xxiv. 25). "The simple believeth every word" (Prov. xiv. 15).

Dear reader, it can be nothing but unbelief that whispers in your soul to-day such thoughts as: "I must grow into it"; "I got it all in conversion"; "This is only for ministers, evangelists and missionaries"; "This

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cannot be obtained until the hour of death." Hear God speaking to you now, and saying: "The Lord, whom ye seek, shall *suddenly* come to His temple" (Mal. iii. 1; Acts ii. 2). "In whom ye also trusted *after* that ye heard the word of truth, the Gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. i. 13; Acts xix. 2). "And it shall come to pass afterward that I will pour out of My Spirit upon all flesh," and He here mentions "sons," "daughters," "old men," "young men," "servants," "handmaidens," "all" (Joel ii. 28, 29). "Serve Him without fear, in holiness and righteousness before Him all the days of our life" (Luke i. 75).

Second—A second Scriptural reason why some men do not receive the anointing of the Spirit is because they are *unfaithful to God in a financial sense.* "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke xvi.

11.) Mammon here means money. In the next verse this mammon is spoken of as "that which is another man's." In I. Kings xx. 3, in perfect accord with our Lord's statement here in Luke, we are told: "The silver and the gold are Mine." Now "the true riches" must necessarily allude to Jesus in rich abundance in our life. For he is not talking to the unsaved; He uses the word "Steward." In no Scriptural sense can those "dead in trespasses and in sins" be called Stewards of the Lord. Furthermore, this parable was spoken only to His disciples.

The stingy Christian is not a good candidate for the baptism with the Holy Ghost. For the same principle that would lead him to hold back money from God would also lead him to hold fast, in a closed palm, whatever else he might possess. "Whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it" (Luke ix. 24). My observation corroborates this truth. I meet plenty of men

who do not and will not practice tithing. They let God have as little as possible. They are very unfaithful in the unrighteous mammon. They are busy "taking thought for the morrow." They are willing, however, to give God what costs them nothing, or what they care but little for. A boy was once asked to lay down something as a free will offering to God. He studied for a few minutes, and then replied: "I will give some pickled mackerel which we have. You know, we don't like pickled mackerel at our house." Money faithfully represents our real selves. A Christian man who is unfaithful in pouring out his money for God might also be like a sponge if God should fill him with the Holy Spirit—receive all and pour out none except when pressed and forced to do so. God seems to say, "I will be generous with those who are generous with Me. If you will lay your life at My feet, I will pour My life into you. If you will give all, I will give all. If you will give Me what you prize highest,

I will give you My best." Paul understood this. He said: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. For whom I have suffered the loss of all things and do count them but dung that I may win Christ" (Phil. iii. 8). To the young man, a believing Jew, Jesus said: "If thou wilt be perfect, go sell all that thou hast" (Matt. xix. 81). He also said of the poor widow who had cast in all the living (money) she had, "She hath done more than they all." And in Matt. xix. 29 we read: "Every one that hath forsaken" (consecrated, turned his back on) "houses, shall receive." To be generous with God is to have God be generous with us.

Oh, beloved reader, in the presence of the Searcher of hearts, let me ask you: Is this what is keeping you from "the fulness of the blessing of the Gospel of peace? Money is not "true riches." But the fulness of my blessed Lord is. Come, be faithful to Him in the unrighteous

mammon, and then you can the better plead His promises for the infilling of the Holy Spirit.

Third—Another reason why some people do not receive the divine anointing is because *they hold on to some cherished inconsistency.*

It is inconsistent for a member of God's family to smoke. Would Jesus smoke? "As He is, so are we in this present world." "The servant must be as his Lord." He cannot pour His holy life into a body that is not, at least, willing to be "cleansed from all filthiness of the flesh and spirit" (II Cor. vii. 1). May I not mention in this connection also, the use of narcotics, and the reading of Sunday dailies, and light, foolish novels theatre attendance and dancing? God commands us to sanctify ourselves (I Sam. xvi. 5). To sanctify is to cleanse and set aside or separate for a holy purpose. I sanctify myself in the sense of withdrawing from all inconsistencies. This is negative sanctification. (I sometimes fear that some of

our friends see nothing higher than this.) Then Jesus comes into my life, and as He comes, He cleanses, and abides and separates me wholly unto Himself. This is the positive side of sanctification. Thus He is made unto me Sanctification (I Cor. i. 30). But He cannot *abide* in a body that is not clean. He will visit you on Sunday and at prayer-meeting, and church revival services. He will be round about you as He was with His twelve apostles before Pentecost. But if you want that richer, deeper life, that life of power and victory that came to the apostles on the day of Pentecost, and that continued to come to them thereafter in resurrection fulness until they fell asleep in Jesus, you must give up all cherished inconsistencies. Then when He comes in, these things will be actually abhorrent to you. In a deep sense then you could do none of these things. Oh, say to him now:

"The dearest idol I have known,
  Whate'er that idol be,
Help me to tear it from Thy throne
  And worship only Thee."

Fourth—Again, another class of people are kept from the fulness of Jesus by the *fear of bitter trials.*

Well, you will be tried. Jesus went direct from His baptism with the Spirit to be tested of the devil for forty weary days and nights. But God was in Christ and kept Him. So Christ will be in you and will keep you. And as Satan tries to force an entrance through ear-gate, the indwelling Jesus, as you keep yielded to Him, will beat him back. The same can be said of all the five senses. But do not try to help Him. He is equal to the contest. Definitely take Him for the battle. You rest, and fall into His victories. To do anything else would be only to get in His way. You cannot whip the devil. Neither can you and Jesus. But Jesus alone will put him to flight every time.

Ah, it's still true, and will be more so as the end of the age approaches, that "Whosoever will live godly in Christ Jesus shall suffer persecution." "If they have hated Me, they will hate you also." "I

have given them Thy Word, *and* the world hath hated them." So "think it not strange concerning the fiery trial which is to try you as though some strange thing had happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy. If ye be reproached for the name (nature) of Christ, happy are ye. For the spirit of glory and of God resteth upon you" (I Pet. iv. 12-14). "After that we were illumined ye endured a great fight of afflictions."

Beloved, who would not be willing to suffer all that Madam Guyon suffered, if thereby they might have Madam Guyon's experience! Who that reads these lines would not willingly endure all that John Bunyon endured for John Bunyon' experience and crown? You admire Daniel. Now *be* a Daniel, and somebody else will admire you. Oh, for some modern Guyons, and Daniels and Bunyons! Oh, do not let us hesitate and draw back and

run, but *endure* these things, and let Him bring you forth without even the smell of fire on your garments! He will not let a hair of your head perish. You fear the chastening, but have you ever stopped to think that none but fire-burnt, polished stones and sandpapered timbers can be put into Christ's building? Let it not be said of you, dear reader, that

> "You would make this highest choice,
> But feared when trials pressed
> You'd shrink, and yield, and shun the cross,
> And so you'd lose the best."

None but those who go into exile with the King will return and rule with Him in His millennium kingdom.

Fifth—The better often keeps us from the best.

There are degrees in grace—good, better, best. To be converted is good; to be growing in grace is better; but to be cleansed and filled moment by moment with the resurretion Life of Christ is God's best.

"God has His best things for the few
That dare to stand the test;
God has His second choice for those
Who will not have His best.
It is not always open ill
That risks the promised rest;
The better, often, is the foe
That keeps us from the best."

Let us not be satisfied with having gotten out of Egypt. "He led them out that He might bring them" into Canaan, the "rest that remaineth for the people of God."

Behold, He would enchant us, He would woo us over into His glorious fulness with such winsome words as these: "Eye hath not seen, nor ear heard," etc. And then when once we enter the Life More Abundant we hear Him, as never He whispered before, saying: "Now I am able to do exceeding abundantly above all that you can ask or even think." "No good thing will I withhold." "If ye abide in Me and My words (all of them, neither higher criticism nor lower criticism, nor criticism of any kind, for Spirit-filled people believe the Bible from lid to lid) abide in you," etc.

Let us not settle down and be at ease in Zion, now that we have been converted. Let us follow our dying, but risen, Lord all the way. Let us not be foolish virgins, but wise. Say as you look into the radiant face of your Lord: "Neither principalities, nor powers, nor height, nor depth, nor things present, nor future," not even the majority report of the spies who still say you can't live such a life—none of these things shall conspire another day to keep me out of the riches of grace in Jesus Christ. Dear friend, come to your best to-day. But there is only one way by which you can come to your best, and that is by fully yielding to your Lord and Christ to let Him be at His best *in you*.

Chapter V.

CONDITIONS OF PENTECOST.

And What Pentecost Settles According to Acts I. and II.

GOD always has His conditions, and clearly stipulates them. To these conditions we must cheerfully comply, adding nothing thereto, taking nothing therefrom. As soon as we meet the conditions, God necessarily fulfills His pledge. He cannot taunt us. He cannot retract. He lovingly waits to confer infinite riches upon His obedient ones. Today there are two great crying needs. The first is for a regiment of people who are willing to cross over into Canaan; the second need is for men who are willing to go far out in the land, tarrying not upon the banks of the Jordan.

But, dispensing with all preliminaries, what are the conditions we must comply

with before Jesus can baptize us with the Holy Spirit, and fill us with all the fulness of God?

First—Hungering and thirsting. "Blessed are they that hunger and thirst after righteousness for they shall be filled." This is initial; this is fundamental; this is the corner-stone for the whole structure. No hungering and thirsting, no filling. And great intensity enters into these words. There must be great hungering and intense thirst. The Holy Ghost will not pour resurrection fulness into our lives until we are in earnest about it, and feel that we cannot live another day without it. But it takes living men and women to hunger and thirst. The unsaved are "dead in trespasses and in sins," and dead men cannot hunger. It is not until after we have been quickened into life that we become candidates for Pentecost. However, let us see to it that we do not wander forty years, nor forty days, in the wilderness, but step at once, like Finney, from the new birth *by* the Spirit

to the infilling *with* the Spirit. Oh, beloved, are you hungering and thirsting for His incoming? This is the first Bible condition, and we can never take the second step until we have taken this. In Jesus' name take it now, and pass with me to the second.

Second—Obedience. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father" (Acts i. 4). To this command they were loyally obedient. Also see John ii. 5: "Whatever He saith unto you, do it." "The obedient shall eat the fat of the land."

This condition cannot be passed over. I must do what He says, or He will not do what I say. "Obedience is better than sacrifice."

Third—His glory. Not my comfort, not my joy, not my promotion; not that I might become a great worker for Him, not that I might be a man of faith, though all of these will come, and come involuntarily.

I will be joyful, and my joy will abide, as He abides. I will know promotion, for "those who honor Me I will honor." I will work for Him as never before; for hands and feet filled with His electric life must and will forever afterward leap, and run, and serve. But this must not possess my mind for an instant if I am desirous of coming to my personal Pentecost. I must only think of His glory. This thought must possess me. Like a mighty force it must move me. Not my glory, but His, and His alone, and I must take my place in the dust at His feet.

Fourth—Yield. "I beseech you, therefore, brethren, by the mercies of God, that ye present (yield up) your bodies" (Rom. xii. 1). "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord" (Phil. iii. 7 and 8). "Bring ye all the tithes into the storehouse and prove Me herewith" (Mal. iii. 10). "If thou wouldst be perfect, go sell all thou hast" (Matt. xix. 21). "She of her want did cast in all

that she had, even all her living" (Mark xii. 44).

The path of yielding is the path of possession. "Whosoever will lose his life, shall find it." As I give up, God enriches me. As I hold to, I lose and become dispossessed. Oh, beloved, yield, yield all, yield now. To get the supernatural I must yield the natural. To possess His gold I must part with my dross. It is "victory through surrender." And the surrender must be absolute. A very small thing held on to will keep me from Pentecost. All must go; Agag and all the finest oxen, and sheep, and horses, must be slain. A young lady worth $600 marries a gentleman with $600,000. She gives over to him herself and her $600. She keeps back nothing. Then he at once gives himself fully to her, and all his wealth. What has she now? Well, she still lives. So she has herself, and her husband, and his $600,000, and her $600. It pays to yield all. Oh, yield, yield now, that you may be able to say, "My Ishi," and in-

stantly you may hear Him saying to you, "All things are yours. Ask what ye will and it shall be done unto you."

Fifth—Take. "Take My yoke" (Matt. xi. 29).

"Take, Eat" (Matt. xxvi. 26). One of the biggest words in all the Bible is this little word "take." It is take or do without. Indeed, we get no more than we take. Do not try to take. To try is to fail. Only take, help yourself. The child has an inherent right. He does not say "beg," nor "cry," nor "wait awhile," but "take." "Receive ye the Holy Ghost."

Sixth—Reckon. "Likewise reckon ye also yourselves to be dead, indeed" (Rom. vi. 11). "Count all things but loss" (Phil. iii. 8).

As you reckon it done, He makes it real to you. As you bank on His faithfulness He pours infinite and eternal riches into your life. Oh, come to the end of all praying, and sighing, and wanting, and begin now to reckon. He will meet you at once and your Pentecost will have begun.

But now let us turn to the "*Results* of Pentecost according to the first and second chapters of the Acts of the Apostles."

First—It solves the problem, hackneyed and old, as to *how to reach the masses.* Acts ii. 6, "When this (Pentecost) was noised abroad the multitude came together." A house on fire always attracts the people of the neighborhood. A church filled with the Holy Ghost and with fire will not long be without a crowd. They followed Jesus wherever He went. And where He, the entire and not a fragmentary Christ, is lifted up the people will gather. Witness the Alliance Conventions. Witness Mr. Moody's meetings. Witness Mr. Meyer's and Murray's and Munhall's services. When the church and pastor once prove that they have something worth the having, and are on fire with real life, with signs following, the people will gather. This is God's way of reaching the masses. Oh, that men would adopt this plan, and not try to climb up some other way! The

other ways fail. This way succeeds. And it is the easy yoke.

Second—Pentecost settles the question of *how to stir things up.* "And they were all amazed, and marveled" (Acts ii. 7).

In thousands of places to-day things are stagnant and dead. And many of God's ministers would not stir things up for the world. Ah, beloved, we can never have a real, genuine settling down until first we have been deeply stirred up. Pentecost stirs us out of our ruts and wakes up the sleeping souls. And it is God's own way, and is as delightful as it is necessary.

Third—Pentecost settles the question as to *what to preach.* See Peter's sermon as recorded in Acts. ii. 17 to the end. It was Old Testament Scripture he quoted, in the power of the Holy Spirit. "Is not My word a hammer, saith the Lord?" Oh, how many to-day are preaching thought truth and word truth, but how few are giving us the pure, unadulterated Word of God, which is living truth! How many

subterfuges there are! The real Spirit-filled man will be so delighted and charmed with the Word of God that he will not condescend to preach the topics of the day, and philosophy and science will be relegated to the schools, where they belong; and the lecture on Sunday night will not take the place of the precious Word. Then bread and meat will be given to God's people, and not stones. Oh, the alarming apostacy of the present day from the Word of God! How much culling, if not actual stealing, is going on! Pentecost will solve the problem as to what I shall preach.

Fourth—Pentecost settles the question as to *how to get men saved.* "Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptised" (Acts ii. 37 and 38).

This is no small problem to-day, and many churches do not see a conversion in years. Indeed, there are few churches to-day having conversions, except Spirit-filled churches. But that kind of a minis-

try will not point the sinner to ethical culture, for a cultured sinner is a sinner still; neither will he point him to education, for he knows that an educated sinner is the most dangerous of all. Nor will he tell him to join the church. He will not start him out to work, or to give of his money, for all this is most deceptive. But he will tell him of the blood and get him to repent. Thus Pentecost settles the question how to get men saved.

Fifth—The question of *steadfastness* is settled by Pentecost. "And they continued steadfastly in the apostles' doctrine and fellowship" (Acts ii. 42). They did not soon drift into Christian Science and Theosophy, and Spiritualism. They were not soon found at the theatre, or at the card table. For "the righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." A fearful pressure is put upon the child of God to-day by the world. And it will intensify as the end of the age approaches. But

Pentecost solves the question of steadfastness, and it is the only thing that does. It roots and grounds you in Jesus. Thereafter you are not "blown about by every wind of doctrine."

Sixth—The *Finance* question is also gloriously settled by Pentecost. "And all that believed were together, and had all things in common. They were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common."

This is God's way of supplying funds for His work. The world says, "We must now have another ice cream sociable, or bazaar." But the Spirit-filled child of God says, "Let us pray." He has heard his Lord say, "Whatsoever is not of faith is sin," and this, he says, is God's verdict on the church entertainment. Oh, how the church sociable to-day is superseding faith! And it is nothing else than paying for your board, or giving, expecting something in return, and is the devil's trick to

rob us of our reward. Pentecostal preachers and churches must not resort to anything of the kind. If they do, their candlestick is shortly removed. Separation unto the Lord means separation from church sociables, and each man giving, on the first day of the week, "as God has prospered him," and that not to the church, but to God. Try and conceive of Paul and Jesus in a modern church sociable! We recoil from the thought. But when Jesus comes He will find many church bazaars and fairs, and not much faith on the earth.

Seventh—Pentecost settles the question of how to get the people to *unite with the church*. "And the Lord added to the church daily such as were being saved."

The Lord did it, and not the preacher. How much shoe leather and strength this would save! And it is God's way. "Pray ye the Lord of the harvest." If He does the work many will not be on the church records who otherwise would. He will have a clean church. No divisions.

They will have "one mouth," and "see eye to eye," and "flow together." And a church with only fifty such members will do more than an ordinary church of a thousand members—in God's sight.

Eighth—Then Pentecost settles, according to Acts i. 8, the question of *power.* "And ye shall receive power, after that the Holy Ghost is come upon you." Christ is then made unto us power. We have become like Jacob, the worm, and now Christ can with us thrash the mountain. How many are praying for power! They say, "Lord, give me power." But it is Jesus they need. And they have just as much power as they have of Jesus in their lives. Tell me how much of Him you have and I will tell you how much power you have. We are nowhere told in the Word to seek power or holiness, or sanctification, but "they that seek the Lord shall not want any good thing." He said: "All power is given unto Me." Therefore get Him and you have "all power." Then, as you need power, apprehend Him

for power and He will be unto you all the power you need.

Ninth—Pentecost settles, according to Acts i. 8, the items of *missionary work and testimony*. "And ye shall be witnesses unto Me—unto the uttermost parts of the earth."

The fact is, you cannot keep from testifying when once He has come in to abide. If you should keep still the very rocks would cry out. And nobody ought ever go as a missionary until he has been filled with resurrection life. Jesus did not undertake His great redemptive work until He had come to His baptism with the Holy Ghost. He allowed men to die all about Him and sink into eternal night, and He did not lift His finger to save them, until after the day of His anointing with the Holy Spirit. Can I do a wiser thing than follow His example? And all this I certainly will do, for very love of Jesus, when once I come to my personal Pentecost. I will either go, or send others, and testify I must.

Tenth—Pentecost settles the question of

orthodoxy, and yet they repudiate His healing power to-day. But please tell me, where did He ever repeal the commission given either to the twelve or to the seventy, as given in Mark xiv. 15, and Luke x. 1, and James v. 13? This commission was to be co-eternal with the age. Also many fight for orthodoxy, and yet they do not believe in pre-millennialism, and post-millennialism is but a dream of the apostating church. The Scriptures are pre-millennial, and Spirit-filled people to-day, unto the end of the earth, are looking for the speedy return of their Lord. And to that end they are watching and waiting, and working. Higher criticism belongs not to Pentecost. Spirit-filled people do not criticise God's Word, but reverently bow their heads in silence when God speaks. Pentecost solves the problem of orthodoxy.

Beloved child of God, have you yet come to your Pentecost? In Jesus' sweet name I beg of you, meet these conditions, and let Jesus fully enter your life, and these results, and many others, will quickly and involuntarily follow.

Chapter VI.

HOW TO KEEP THE FULNESS OF THE SPIRIT.

IN the preceding chapter I spoke on "Conditions of Pentecost," or "How to receive the fulness of the Spirit;" to-day I would speak on "How to keep the fulness of the Spirit." And we find that God, in His Word, has freely and fully anticipated our need, and answered our question.

To receive the fulness of the Spirit is one thing; to keep that life vigorous, blossoming and bubbling, and constantly and involuntarily overflowing its banks in our life, is another thing.

Let us hasten to notice "How to keep the fulness of the Spirit."

First—Forget not the resting place. Our resting place is Jesus, and the Spirit-filled life is a life of rest. Not inactivity, but rest for body, soul and spirit in intensified

activity. And yet this is somewhat at least as we apprehend Him for rest.

And it is rest, sweet rest, from your enemies, and your friends as well. It is rest from all murmuring and fault-finding, anxiety and fear. Rest from impatience, rest from temper, rest from self, and self-help. It is abiding rest; for as He abides, so rest abides. "It is the "second rest," "the rest of faith." Ah, brother, beloved, is this your very element and environment? Your life will never be bubbling, fresh, springing life, until you know experimentally this one point. "Let us hasten, therefore, to enter into His rest." "There remaineth a rest for the people of God." "My people have been lost sheep, their shepherds have caused them to go astray; they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their resting place." But, as sheep never lie down to rest until they are filled, so we must first come to the fulness of the Holy Spirit before we can know real rest.

Second—We must cease from our own works (Heb. iv. 10).

It was the apprehension of this one point that brought J. Wilbur Chapman into the dust at Jesus' feet. Not I working, but Jesus, and I His instrument. It is Jacob, and God with Jacob, the worm, thrashing the mountain. "My Father worketh hitherto, and I work," said our Lord. "I can work and none can hinder." And it is His works that will stand the fires of the judgment. Oh, let us come speeding to the end of self. I can neither work righteousness in or by myself. And my life will never be all that God means it should be until, in the clearness of the Spirit, I discover this deep-hidden truth, and ascend to it. Let us cease from our own works.

Third—Do not fight! The Lord shall fight for you and ye shall hold your peace" (Ex. xiv. 14). Now, if God is going to fight for me, I need not fight for myself. Indeed, if I even undertake it I will surely be in His way, and will hinder Him, and be disobedient. He is a perfect God, and

He has undertaken for me. He is more than a match for Satan. I turn Satan and all his imps over to God. He fights every battle. I rest and fall into His victories, and call them mine. I fight nobody; I fight nothing. I see the Church becoming honeycombed with Masonry and secret societies of many names. I know it is "being unequally yoked together with unbelievers," and having "confidence in the flesh." I see the sin of intemperance, of lust, and of Sabbath desecration. But the more I fight these things the more they grow. However, when I see prophecy, and know that all these things will intensify in the times of the end, and move with terrible stride and intensification unto and into tribulation days, and that all this means the coming of my Lord, I "in everything will rejoice," "pray without ceasing," and "look up, for my redemption draweth nigh." Trust Him to do your fighting, and to even make necessary explanations for you. If you try it you will make them worse. And all fighting touches at once the springs of deep spirituality and its disobedience and failure

to trust God. Do not fight. "Sit thou on My right hand until I make thine enemies thy footstool." They will come in one way, but go out seven, when God does the fighting. Say, "Lord, I am Daniel (a little one, of course), and you are the God of Daniel. See to it that not a lion's tooth is put into my flesh," and He will chain them all up. The Hebrew children did not fight, and our blessed Lord went as a lamb to the slaughter, and opened not His mouth. Let us be like Him. Do not fight.

Fourth—Testimony. "Then they that loved the Lord spake often one to another" (Mal. iii. 16). "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." But all this must be done in the Spirit, and we must ever live so close to God as to know when to speak and when to keep still. "Mary hid these things in her heart." It is sweet to have some secrets with Jesus. Every wife has with her own husband, and we are the Bride of Jesus Christ. However, there are but few things that, sooner or

later, He will not lead us to divulge. Testify humbly, testify as He leads, and let not your testimony go in advance of your life, your everyday life. The infilling of the Holy Spirit is a real qualification for testimony. How often in the Book of Acts do we read, "They were filled with the Holy Ghost, and began to speak." Others are passing the same way, through similiar troubles, and your experience may help them. And your life will not be the green, fresh, bubbling life God has for you, if you refuse to testify. "Let the redeemed of the Lord say so." Tell it out.

Fifth—Practice the presence of Jesus. Now that He has fully come in, recognize His presence. Go about much, saying, "The Lord is in His holy temple;" say it as you lie down at night, say it as you wake up in the morning, say it on the streets and behind the counter, and in the kitchen; say it in the drawing-room and in the parlor; say it when you feel like it, and when you do not feel like it. Now that He has come in, and that to stay (I. John ii. 27), He

would have you continually appreciate it. Do not simply say, "He is round about me." That is pre-pentecostal. Recognize His indwelling. And He has come in for a purpose. He has come in to cleanse, to teach, and to keep house. He has come in to bring out His own likeness, and to "work in you, both to will and to do of His own good pleasure." Practice His presence, and He will make it real. This is a great secret if we would live a victorious life.

Sixth—Live on the Word. "I found Thy Word, and I did eat it" (Jer. xv. 16). Nothing must take the place of the Word. It is His own life, His own breath, and wisdom. In a deep sense Jesus and the Word are identical. And as you drink in of Jesus, you drink in the Word. Life ever precedes light. In the Garden of Eden there was first the tree of life, and then is mentioned the tree of knowledge. God meant then, as now, that we get the knowledge through the life. I would not say do not read the daily paper; but I would say, read it sparingly. This is a newspaper

age, and it is the Laodicean age. Jesus is coming, and we have no time for fiction and lightness. It is living truth, and not nearly so much thought or word-truth, that God's children are in need of. And if our life is to be fresh and overflow the banks, we must "search the Scriptures." And as His life enters, the truth of the Word enters, and that proportionately. A little of Jesus means a little of His Word. And the Christ-life in us ever seeks the fellowship of the Word. It must have it, and it knows how to appropriate it and interpret it.

Seventh—Meditation. "This book of law shall not depart out of thy mouth; but thou shalt meditate therein, day and night. Then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua i. 8).

To eat the Word is one thing; to meditate in the Word is another thing. The sheep fills itself with the grass, then it lies down and chews its cud. Think it not lost time to sit down with not even

the Bible before you and meditate. The holiest men of the ages have carefully observed this point. Get away from the crowd. Silence every voice within thee but the voice of the Spirit, and meditate. It is strictly necessary. Meditate! Meditate!

Eighth—Keep yielded. "Be not stiff-necked, but yield yourself" (II. Chron. xxx. 8). "Yield yourselves unto God." "Present your bodies a living sacrifice." The Spirit-filled life is a life of surrender. We yield to receive His infilling, and we ever thereafter keep yielded. It is the absence of rigidity and stiff-neckedness. It is ever, moment by moment, lying limp in God's hand, as this handkerchief is limp in my hand at this moment. Oh, what an easy life to live, this yielded life! Everything yielded to Him, and being conformed to His death and resurrection! Yielding, like looking, is a process. As there are depths in separation, so there are depths in yielding. But perfect yielding is necessary to His perfect infilling, and to the overflowing life. As a

goblet yields to be held under a faucet while the water fills it to the brim, and pours continuously over, so we are to keep yielded, that He may carry out His perfect thought concerning us. Oh, fear not, dear child of God, to live a yielded life! There is victory and power in it. There is defeat and sorrow in its absence.

Ninth—Keep drinking. "Whoso eateth My flesh and drinketh My blood hath eternal life." "Out of Him shall flow rivers of living water" (John vi. 54).

Kindly note the word "drinketh" and its tense. Oh, the tenses of God's Word! It is not taketh a drink, "but drinketh." This, too, is a process. Day and night we drink, and never cease drinking in His life. "He giveth His beloved sleep" is more properly translated, "He giveth His beloved in sleep." Hence the progressiveness of our salvation, and the absence of stagnation in our lives. As we keep drinking, the vessel continues to overflow, and that means irrigation, other lives touched, refreshed, blest, enriched. And it is quite involuntary. As

we, in the Spirit, keep yielded, He keeps us under the divine influx of life. "Thou preparest a table before Me in the presence of Mine enemies. My cup runneth over."

Oh, beloved child of God, if you would keep the fulness of God, you must keep drinking. You cannot give out except as you take in. "The laborer must first be partaker of the fruit." Make it the rule of your life to keep drinking. Herein is satisfaction and victory.

Tenth—Let Him keep it! "I, the Lord, do keep it; I will water it every moment, lest any hurt it; I will keep it night and day" (Isaiah xxvii. 3).

You do not keep Him. He keeps you. Be content to let Him do all the work, and you keep your hands off. A gentleman, one stormy night, undertook to row me across the Mississippi River. But before he allowed me to put my feet into the boat he made me pledge that I would not reach out after his oars, but sit still, however much the boat might rock. And there I sat, with the waves beating over me, and the boat

at times standing almost up on one end, and then the other, riding the waves. He had undertaken for me and he soon had carried me over. Had I tried to assist him, my efforts would have been his defeat and mine. Oh, salvation is of God! He does not assist. He performs operations. Let us fully "commit the keeping of our souls unto Him, as to a faithful Creator." Ah, beloved reader, let us definitely and to-day come to the infilling of the Holy Spirit, and then never allow ourselves to become ensnared, and our freshness to evaporate, and our fruit to wither.

NOTES.

ALL sin was forgiven in Jesus, while on the cross nineteen hundred years ago. It only remains for the sinner, then, to confess his sins; to repent and take His pardon. Jesus prayed: "Father, forgive them." I am sure our Lord never uttered a prayer that was not heard by His loving Father, and "if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him" (I. John v. 15). Again, hear Him saying: "It is finished." "He bore our sins in His own body on the tree." But unless the sinner takes his pardon, and takes it in this life, his doom is sealed forever. For "there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccl. ix. 10). "And these shall go away into everlasting punishment, but the righteous into life eternal" (Matt. xxv. 46). If pardon is not accepted here the condition of the lost in that dark

world will be all the more unbearable, because they were forgiven, but would not accept their pardon.

There are many baptisms of the Spirit for special work. But when that special work is done, the baptism is lifted from the soul. But there is "*the* baptism with the Holy Spirit" "the anointing which abideth," and is never lifted so long as we keep yielded to God. However, after this has clearly taken place in the soul, there is often a special influx of divine life and unction for special duties which are to be performed. But let us not lose sight of a distinct, clean-cut "second benefit," as Paul expresses it, which was wrought in us after justification. May God save us from Zinsindorfism! It is one of the much-revived heresies of the present day, and is a cruel thrust to the lofty purpose of God in the sanctification of believers.

As Jesus entered the Temple He cleansed it. This was typical. As He enters our

lives, he cleanses, thoroughly purges His floor, and takes His seat to abide in us. A lady does not cleanse her house from the outside. She enters it. She moves into every nook and corner, and cleanses as she goes, and then lives in the cleansed house. Jesus does not cleanse and then come in. But as He comes in He cleanses, and becomes our abiding Lord. Thereafter we are saved by His life. Initial salvation looks to the blood. Thereafter we need to see and personally experience the resurrected Jesus, the living Christ. He in me keeps me saved moment by moment. He, not I, does the work.

The relation of prayer to the Spirit-filled life is a vital relation. Holy men pray much. The life within them, and their own life, craves fellowship and communion with God, and must have it. And the more you have of Christ in your life, the more you will pray. The Christ that spent whole nights in prayer away back yonder in the mountains of Judea and Palestine has now

more fully into your heart to pray. And your prayer is not monologue, but dialogue. You talk to God, and God talks back to you. I tell Him my thoughts and wishes. He tells me His mind and desires, and I enter into them. The closet, with its shut door, suddenly becomes the brightest room —the most attractive spot on earth. It is there we tell Him all. And we must take time to pray. It is never lost time. And real prayer is asking and taking. We are not told to "beg," but to "ask." And we should give thanks while Lazarus is yet in the grave. For our God has said: "Ask and ye shall receive." Faith is a reckless thing. "Pray everywhere, lifting up holy hands without doubt or wavering." Pray about everything, for if you take the small things to God victoriously, you will thereby be emboldened to carry the larger things also to Him. As you get deeper with Christ in a life of genuine separation, and as He gets greater and more all-controlling in your life, your prayer answers will be more and more frequent and precious.

Let us make it our business to be Spirit-filled, and to have a close walk with God. A young lady musician desires to excel, and so she makes it her business. Every day, from one to three hours, she practices at her piano. Nobody thinks of her as being unreasonable. And her success is assured and most noticeable. She moves on from one degree of proficiency to another. She leaves others who are not willing thus to toil and give themselves wholly to this one thing, far in the background. They become jealous of her, and speak against her, and treat her coolly, but she is lost in her one determination to succeed in music, and she is dead to her enemies. Thus, we ought to make it our daily business to be holy, and let the holy One increase and be magnified—made great—in our bodies. Unless you make it your business, patiently, day after day, your progress will be unsatisfactory, and others will outstrip you in the race. I am confident there is such a thing as getting into God's real program, highest thought for us, and keep-

ing step with Jesus all the day. But we must make it our business. "This one thing I do."

As my main thought is helpfulness in these "notes," let me venture to mention a few books which have been most suggestive and helpful to me in these eleven years of Beulah Life.

"Half-hours with Saint Paul," by Dr. Steele. "The Master's Indwelling," by Andrew Murray. "With Christ in the School of Prayer," by Andrew Murray. "Abide in Christ," by Andrew Murray. "Like Christ," by Andrew Murray. "The Spirit-Filled Life," by McNeil. "How Christ Came to Church," by Dr. Gordon. "The Ministry of Healing," by Dr. Gordon. "The Holy Spirit or Power from on High," by Rev. A. B. Simpson. "The Self Life and the Christ Life," by Rev. A. B. Simpson. "The Spirit's Seal," by Moore. "Life of Charles Finney." "Life of Martin Luther."

In this more abundant life we need a few

good, safe books. And before ever giving ourselves to the reading of a book, it is most helpful to look up, in silent prayer, and reverently ask God to cause us, suddenly, to forget all in this book which might be erroneous, and to remember and make a part of our real being all that is true. But by no means must we forget or neglect the prayerful study of the Bible. It is living truth. We must have it. Carry a small copy in your pocket. Read it on the train or while waiting for your hostess to enter the parlor. "The entrance of Thy Words bringeth light."

One of the sweetest words in my vocabulary, and most pregnant with meaning, is the word "separation." It means just the opposite of amalgamation. This last word is a more popular one than the former. The Church of the present day knows more, very much more, amalgamation than separation. As He comes in He cleanses and sets me aside for His own holy indwelling and service. It's the separation of the bride

to the Bridegroom, and He stands only for His bride. Oh, how much God has said about separation! He urges us thereto. Hear Him in pleading tones, that border on commandments, saying, "Come ye out from among them and be ye separate." "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar (separated) people." "Separate unto Me Paul and Barnabas for the work." "More are the children of the desolate"—thoroughly separated unto God—"than of the married wife." Separation for His reception; separation for continued cleansing; separation for service; separation for soul winning. Be not afraid to stand alone for, and in, Jesus! That soul that is most completely separated unto the Lord is the strongest soul. In union with God there is strength. As Gideon called for separation, and a little band of three hundred men came out and stood in utmost self-renunciation alone, and won the fight, so God is calling us to deep and real and yet deeper separation unto Him-

self, that victory might be ours. There is great and ever greater depth in separation. It is like a man entering Mammoth Cave. As he enters the door of the cave he discovers that he is now, indeed, separated from all the world outside. But he moves on and on, further and further in that great rock, and the further he goes the greater is his separation from all the world outside. Immediately after entering the cave he can discover yet, somewhat, the breezes and the storm that rages outside, but the further into the cave he goes, the less conscious he is of the winds. Ah, brethren, there is such a thing as progressive sanctification, deeper and deeper separation unto the Lord! Entire sanctification means just this—progression. It's a process. I take my place in separation, when I receive Jesus in His fulness, and He hides me deeper and ever deeper in Himself. Thus He leads me on from glory to glory, and from one blessed mountain peak to another in holy ecstacy and experience, and we daily drink from hidden streams, and feast our eyes upon

new scenery. There is no stagnation and no stopping place in Jesus! The further you go in, the better it gets. Oh, let us indeed lose ourselves in Him, that He may lose Himself in us! Separation!

Paul speaks in I. Cor. iii. 1, 5, and also in Heb. v. 13, of "babes." And in I. Cor. xiii. 11 he declares that when he was a child he spake as a child, he thought as a child, he understood as a child. A small child, a babe, is a lovely thing, but what parent would covet for his child that it ever remain a babe? There is a proper time for us to be "babes," but there, nevertheless, comes the time when we need to put away childish things and be men. But "babes" are sure to have the characteristics of "babes." Life must manifest itself. God calls the simply converted man a "babe." Let us notice a few characteristics of "babes."

First, a babe cannot take strong food. It must have milk. Beefsteak and cream it cannot digest. It soon shows its strong

displeasure if you attempt feeding it on anything other than milk. Second, a babe cannot understand. Third, a babe is easily offended. Fourth, a babe has to be amused. Fifth, a babe desires to stray away. Sixth, they especially love their own. They are fond of saying: "My mamma." Seventh, they cannot bear exposure. Eighth, they hold fast to worldly things. Ninth, they bring nothing to maturity. Tenth, they are dependent. Mother must both masticate and assimilate the food. Eleventh, babes are jealous. Twelfth, babes are weak. Thirteenth, babes are fearful. Fourteenth, babes are hasty, rash. Fifteenth, babes are easily tossed.

Ah, beloved, be no longer children, but men. And God's way of making a man out of a "babe" is to fill us with the Life of the Man, Christ Jesus. Then we will no longer have these babe characteristics, but will have and manifest more and more the attributes of our Lord.

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